

*The True Christian Method of Educating the  
Children both of the Poor and Rich,*

Recommended more especially to the  
Masters and Mistresses of the  
Charity-Schools,

IN A  
**SERMON**

Preach'd in the Parish-Church of

**St. SEPULCHRE,**

MAY the 28th, 1724

Being Thursday in Whitson-Week;

AT THE

Anniversary Meeting of the CHILDREN  
Educated in the Charity-Schools in and about the  
Cities of LONDON and WESTMINSTER.

By the Right Reverend Father in GOD,

**THOMAS,** Lord Bishop of Sodor and Man.

Publis'd at the Request of the Gentlemen concerned  
in the said CHARITY.

L O N D O N,

Printed by JOSEPH DOWNING, in Bartholomew-Close,  
near West-Smithfield, 1724.

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ACTS xiii. 48.

*As many as were Ordain'd to [i.e.  
dispos'd or prepar'd for]  
Eternal Life, Believ'd.*

**T**HE Charity Schools being design'd to give the *Children of the Poor* not merely an *Ordinary Education*, tho' that it self is a mighty Blessing both to them, and to the Publick; But more especially a *Christian Education*, whereby they may become Happy to all Eternity — I cannot think of a more proper Subject for this *Solemn Meeting*, than *This* I have made Choice of; — which intimates to us, — *That there are certain Dispositions necessary to qualify Men for Receiving and Believing the Gospel to any saving Purposes.* —

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— *As many as were ordain'd to, or prepar'd for, Eternal Life, Believ'd.*

Having made this out, we shall then proceed to enquire, —

*First, What These Dispositions are.*

*Secondly, — What manner of Education is most proper to imprint them in the Minds of those, to whom the Gospel is proposed.*

In Order —

1. In the First Place, — *To prevent them from making Shipwreck of the Faith which they have once Receiv'd.*

2. And Secondly, — *To oblige them to live according to the Precepts of the Gospel which they have embrac'd.*

But I must first observe to you, That *this Text* has been sometimes made Use of to favour an Opinion, which, if true, would render all Education, with regard to another World, entirely useless.

The Words *Ordain'd to Eternal Life*, having been understood to mean, that such as did not believe the Gospel to saving Purposes, it was not their own Fault; They were not *Ordain'd to it*, nor to that eternal Life to which a true Faith in Jesus Christ entitles his Servants; — That they were never *effectually call'd*

to

to Believe the Gospel, and to obey its Laws ; That Men are *born to unfortunate Ends*, and to the *Ways* that lead to them.

This has been an old Complaint and Refuge of Sinners. *The Foolishness of Man* (saith Solomon) *perverteth his Way, and his Heart fretteth against the Lord.* — As if God could take Pleasure in the Destruction or Misery of his Creatures. — An Opinion so absurd, that I should not spend one Moment of your Time in confuting it, but that it is absolutely necessary, that such as are *Candidates for Eternity*, of whom so great a Number are now present, as well as they that have the Care of their Education, should see the mischievous Consequence of falling into an *Error*, which would make God the *Author of Sin* ; — *His Commands unjust* ; — *The Holy Scriptures inconsistent with themselves* ; — And render all the worthy Endeavours of *Parents*, of *Masters*, and of the *Societies* for Educating of Children, *useless*, and even *ridiculous*.

We need go no further than two Verses back, to see this Error confuted by the Apostle himself ; He there tells the *Jews*, That it was necessary, *i. e.* God had so appointed it, that the Gospel should first be preached to them ; but that They, *by putting the Word of God from them, did*, by that Act, *render themselves unworthy of everlasting Life.*

IF

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If to this we add, the Declarations which God himself has made, — *That he would have all Men to be sav'd, and to come to the Knowledge of the Truth; — That He desireth not the Death of a Sinner, but that he should turn from his Sin and be sav'd, —* We shall see plainly, that it is in the Power of every Soul, by the Grace of God, to be happy; provided they put on firm Resolutions of working out their own Salvation with *Fear and Trembling*; i. e. with a Concern answerable to the Loss they will otherways sustain.

We may indeed, as many of the *Jews* did, reject the Council of God for our Good, but then our Destruction will be from our selves, and not from any Decree of God's.

The Truth is, the Word here translated *Ordain'd*, signifies no more than *Prepar'd* or *Dispos'd* for Eternal Life; and so 'tis translated in the Margin of our Bibles. That is, They that were well *Disposed*, They that *Fear'd* God, and were afraid for themselves, They that did not resist the Council and Grace of God, These, when the Gospel was preached to them, very readily embrac'd it: while they that lived at all Adventures, and feared no Evil, who hated Knowledge, and would not choose the Fear of the Lord, such as these *would not, could not* Believe, and consequently, *could not* be sav'd.

This

This premised, We now come to consider the great Truth intimated in the Text :

*I. That there are certain Dispositions necessary to fit Men for Receiving the Gospel to any saving Purposes.*

Thus it was prophesied of the Messiah, before He appear'd in the Flesh, (*Isa. lxi. 1.*) And foretold who *would*, and who would not receive Him.

*The Lord hath anointed me to Preach good tidings unto the Meek, for they would receive His Message; — To bind up the broken hearted, for they would be glad of Help and Comfort; — To proclaim Liberty to the Captives, for they, and they only who should be sensible of their Bondage, would be glad to be set at Liberty.*

Accordingly when our Lord *did* come, He invited such to be his Hearers, to whom He knew his Doctrine would be acceptable.

*Come unto me all that labour and are heavy laden, and I will refresh you.*

And when He was reproach'd for conversing with Sinners, He only gave this Answer, *They that are whole need not a Physician, but they that are sick; I come not to call the Righteous, but Sinners to Repentance.*

— Why, were not they all Sinners?

Yes.

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Yes. — But that which is intimated in this Answer is this, That there are Sinners who are not at all sensible of their bad Condition; and their Condition, for that very Reason, is the more deplorable, because they would not look out for Help; while such as fear'd God, and were in fear for themselves, were exceedingly pleased to hear our Lord declare, — *That he came from God to seek and to save that which was lost.* (Luk. xix. 10.)

*These*, and *these* only, heard Him with Patience, — consider'd the Tendency of His Doctrine, — examin'd His Miracles without Prejudice, and were at last convinced, — *That He was indeed a Teacher come from God; — That He had the Words of Eternal Life; That He made known Things of the greatest Concern to them; they therefore embrac'd His Doctrine, and resolv'd to obey His Laws.*

The Apostles follow'd their Master in this exactly, and propos'd the Gospel to such as were previously disposed to receive it. — *Whoever among you seareth God, to You is the Word of this Salvation sent,* Acts xiii. 26. And *such, and such* only, did receive it.

The Centurion, amongst others, was an Instance of this, and of God's Purpose and Goodness to all such as improve that Light and Grace which He vouchsafes them. — He was

a devout Man, feared God, gave much Alms, and pray'd to God continually; and being thus prepar'd for greater Mercies, God, by a Providence extraordinary, brought him to the Knowledge of the Gospel.

On the other Hand, we find too many of the Jews so prejudiced against Christ and his Doctrine, that nothing could convince them, no not Miracles themselves.

A remarkable Instance of this we have in the ivth Chapter of this Book of the Acts of the Apostles.

The Apostles having cur'd a Man that was lame from his Mother's Womb; and this only by saying the Word, and it was done. A sure Proof that God was with them, because this was the very Way by which He had created the Heavens and the Earth.

The Scribes and the Pharisees saw this — We cannot, say they, deny it; neither could they say that the Doctrine the Apostles Preached was unworthy of God. And what was the Consequence of this?

Why indeed a very strange one. — They order'd them not to speak any more in the Name of Christ, (That very Name by which the Man had been made whole) and threatned them severely if they should do so.

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Which History will be an eternal Testimony against those who are ever calling for more Evidence, and making Objections against received Truths; when 'tis plainly their own *Obstinacy*, their *Prejudice*, or their *Wickedness*, which hinders them from perceiving the Truth; that Truth which is *worthy of all Men to be received*; the *Interest* of all Men to embrace it; and which having been so clearly reveal'd, and abundantly confirm'd, leaves all Men without Excuse, who shall reject it. For, after all, reject it Men will, if their Minds are not prepar'd to receive it.

*If our Gospel, saith the Apostle, be hid, if it will not be receiv'd, it is hid to them that are lost — Whom the God of this World has blinded,* 2 Cor. iv. 3.

So that it can never be an Objection against the Christian Religion, That all Men, so soon as the Gospel is preached to them, do not see the Truth, and close with its most gracious Offers of Pardon and Happiness; For if Men are not disposed to be serious; if they are engag'd in sinful Courses; if they shun that Light which would shew them to themselves; and despise those Means which God has ordained for their Conversion; 'tis no wonder they do not, nay, 'tis impossible they should believe the Gospel.

And

And this comes to pass, not by any *Fatal Decree of God*, but from an utter Indisposition to hearken to the Truth, and to see their Interest in it. And this also occasion'd by a Custom of acting against Reason and Conscience; — by leading a Life contrary to Holiness; — By grieving the Holy Spirit of God, by which they had been sanctify'd; — and making it their Choice not to see the Consequence of a Life spent in Ignorance and Sin.

For this Reason it is that Children are the most proper Subjects of an *Education which regards another Life*. Before they have been suffer'd to grow wild; — Before their Souls shall have been *polluted, their Senses deprav'd*, their Minds and Memories *corrupted*, by evil Principles and evil Examples; for when 'tis *thus* with them, we shall find it the hardest Thing in the World to perswade them, *even to hear* what we have to say on the Part of Religion.

Whereas they that have the Happiness of being restrain'd betimes, and train'd up in the Fear of God, these will hear and receive with Meekness the engrafted Word, which is able to save their Souls.

— And it is for this Reason that *the great Enemy of Souls* has, of late, been most indefatigably industrious, and has set all his Agents at Work, to vilifie and decry this Method of

Instruction, and the *Charity Schools*. Which are design'd to give the Children of the Poor an early Knowledge of God and of their Duty, before Sin and Hell have got Dominion over them.

But this should not discourage those who are engag'd in this good Work, a Work, which if it had not been of God, it would have come to nought long e're this, considering the Malice of Satan, and the restless Endeavours of his Instruments, to bring an evil Report upon it; which, instead of making us uneasy, or *weary in well doing*, will only oblige us to consider with Attention, what *has*, or *can* be, objected against these Schools of Piety; and to resolve to use our utmost Endeavours to make them effectually answer all the Ends of Charity proposed by those that *manage*, and by those that shall *contribute* towards supporting them.

Now as we are *sincere Advocates* for this Charity, so must we be *faithful Monitors*, and always put you in Mind, that the *first and great Design of these Schools*, is to make Children *Christians in Deed* as well as in *Name*; lest not *knowing*, or not *feeling* the Power of Religion in their Souls, they fall into the Vices of the Age, and become a Scandal to their Education, and a real Grief and Offence to

all

all that have contributed towards carrying it on.

My Meaning is this, Children may be, and often have been taught the general Truths and Duties of Christianity, without any great Good following; for want of such previous Knowledge and Dispositions as we have been speaking of, such as are necessary to fit them for receiving the Truth in the Love of it.

II. What this Knowledge, and these Dispositions are, we now come to consider.

§. 1. And First — As the Fear of God is the Beginning of Wisdom; so are the Fear of God, and the Knowledge of our selves, the Foundation of saving Faith in Jesus Christ.

To you that fear God (saith the Prophet) he will arise with Healing in his Wings, Mal. iv. 2.

He may indeed be seen by others, but He comes with Healing in his Wings to those only who fear God.

— Jesus cried — If any Man thirst, let him come unto me, and drink. Plainly intimating, That People must have a Sense of their Wants, They must have an Appetite, before they can so much as think of going to the Living Waters to quench their Thirst.

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*Thou sayst, saith the Spirit, (Rev. iii. 7.) That I am rich; and knowest not that Thou art wretched, and miserable, and poor, and blind, and naked.*

A sad Condition indeed; to be miserable without *knowing it*, and consequently without any *Inclination to look out for Help.*

But then, is not this the Case of the greatest Part of Mankind? And *ought not the Cure of this Malady to begin here?* Especially with respect to those that are professedly taken in Hand to be deliver'd from *this State of Blindness and Misery.*

Should not this be our *First and Great Concern?*

*— To plant the Fear of God in their Heart betimes; —*

*— By giving them a just and distinct Knowledge of God and his Attributes;*

*— By making them sensible of the Relation they bear to Him; and that they are accountable to his Justice for every Thing they do;*

*— By explaining to them the Condition they are brought into, by the Fall of our First Parents;*

*— By shewing them to themselves, and convincing them from their own Reason and Experience, that Things are wretchedly amiss with them. —*

*That*

— That they are by Nature under the Power and Dominion of Sin; and that if they were left to themselves, they would go on to obey it to their Eternal Ruin.

— That People need not be at Pains to make themselves miserable, for they'll be so of Course, if they make no Resistance.

In short — By making them *see and feel* the *sad Estate* they are in *without the Blessing of a Redeemer*, we shall lay a good Foundation for saving Knowledge. But without *that*, the general Duties of the Christian Religion may be taught without Effect. And they that hear them, may live in a formal Profession of Christianity all their Days, and die in a Condition not better than that of Infidels.

Do but attend to what I am going to say, and you'll be convinced, That this is the *likeliest*, if not the *only* Way, both *to convert*, and *to confirm them* in the Ways of Religion and Virtue, *viz.*

— To open their Eyes, that they may see *with whom they have to do*; and that they may perceive how unworthy they are of the least of the Mercies God designs for them; and how liable they are to be for ever undone, if they are not careful for themselves.

For *First* — *This is the likeliest Way to convert them*;

By

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— By bringing them to a *Seriousness of Temper*, than which nothing is more necessary to a true Conversion.

— By representing to their Minds *Things of the greatest Concern to them*. — The *Value of their Souls*, which they ought not to hazard, tho' they were to get the whole World.

The *Happiness* they are made for; and the *Misery* they may bring upon themselves, if they shall oppose God's gracious Design towards them.

The *Consideration* of these Things, often set before them, will not suffer them to be indifferent; they'll learn to be afraid for themselves; and they'll consider with Attention, what is their true Interest, and what they must do to be sav'd. Fear being that Passion which God makes Use of to make all his other Graces effectual.

Even *Noah* himself, as great as his Faith was, stood in need of this Passion, to make him do what God had commanded him, to save himself from perishing. — *Mos'd* with Fear, saith the Apostle, be prepar'd an Ark for the saving of his House, Heb. xi. 7.

§. 2. — Besides, 'tis this Disposition which must make them fit Objects of God's Grace and Compassion. — To this Man will I look, saith the Lord, even to him that trembleth at my Word, Isa. lxvi. 2.

§. 3. If to this we add, *That 'tis this Grace,* and this only, that can make Repentance and a religious Life *less discouraging and burdensome,* than they are apt to appear to an unregenerate Mind, we shall still see more Reason to press it upon those whom we are about to instruct unto Eternal Life.

—— *To deny themselves* a great many Things for which they are naturally very fond;

—— *To mortifie their Lusts and Affections,* which are as dear to them as their Lives;

—— *To take up the Cross,* even before 'tis laid upon them. —— These are Duties which corrupt Nature would avoid, if God, by putting

his Fear into their Hearts, did not shew them the Danger, and the Necessity of doing any Thing to escape it.

And here one cannot but wonder at those, who for the most part forgetting *this only sure Argument of Conversion,* do hope to perswade People to forsake their Sins, and lead a religious Life, by Arguments *purely Moral,* or on Account of *worldly Inconveniencies.* ——

—— You'll ruin your Reputation, your Health, your Estate; you'll disoblige your Friends. ——

—— On the other Hand, *Virtue is its own Reward;* How Honourable is it to be *just to one's Word,* and true in one's Dealings? ——

How

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How *unworthy* a rational Man to live like a Beast?

— One may very well question, whether any Man ever since the Fall of *Adam*, was *converted* by Arguments of this Nature. Alas! our corrupt Hearts will easily get over every Thing that can be said which *only regards this World*. — But who can be so hardy as to flight *Eternal Ruin*? Or to despise *his Power*, and *his Displeasure*, who can *destroy both Body and Soul in Hell*? When represented in Terms *suited to the Capacities* of those to whom we speak, and press'd upon them with *becoming Seriousness*.

'Tis for this Reason, and because of our selves we have so little Inclination to *consider*, as well as little Power to *chuse* what is good,

— That God in his Holy Word, both in the Old and New Testament, has so frequently set before us the Terrors of the Lord, and of the World to come; — That He has made known to us the certain miserable Portion of the Wicked in a future State; In order to awaken us — To fill our Hearts with Fears of future Evils, while we continue impenitent; — To make us *serious*; To make the Pleasures of the World *less palatable* — To break the Power of *Temptations*; or, in one Word — To *dispose us for Eternal Life*.

2. Neither is it of less Use to *confirm* *us* in the Ways of *Virtue and Piety*. For

For it will represent to their Minds the *Dangers* they have escaped ; the sad *Condition they had been in*, had not God vouchsafed them the Grace of Repentance ; which will be a Means of curing them of that *Carelessness* and *Presumption* that are the Ruin of an infinite Number of Souls.

And seeing the Circumstances of this Life, as well as the Commands of Jesus Christ, require that Christians should be always upon their Guard, nothing but a great Fear of mis-carrying *could* reconcile them to a Duty so uneasy to Flesh and Blood.

But above all Things, this Fear will create in young People a *Tenderness of Conscience*, than which nothing will be of greater Use in the whole Course of their Lives, to preserve them from Falling.

Temptations may be sudden, — They may not always have Time to consider the evil Tendency of Actions ; — may not always know what their Duty requires of them ; — But if their Conscience is *tender and awake*, they'll be sure to keep at the greatest Distance from every thing they have Reason to fear may offend God, which will often serve instead of Time to consider, instead of Knowledge to direct, instead of Friends to advise with in time of Danger.

Besides these, there is one other good Effect *This Fear* will have upon those who are early possess'd of it. — And this is — *It will oblige them to live in a constant Dependance upon God.* — To be ever looking up to him for Pardon and Grace, for Light and Assistance, for Protection against their Adversaries, and against *that Security*, the Fruits of which are — *Negligence, a bold venturing upon Temptations, a wicked Life, and a reprobate Mind.*

I will only add — That this *Method of Education* appears to me to be — *The very shortest Way of giving Children a thorough Knowledge of their Duty both to God and Man.*

For besides this — *That it gives God the first Possession of their Hearts*, (which is sure no small Advantage) — It determines their Choice betimes; makes them afraid of the Dangers that surround them, and gives them an Abhorrence of those Vices which are so dangerous even to be acquainted with; and which one needs but once tast of, to become for ever Slaves to them.

But then, if we consider the Age, and the slow Capacities of those we have to deal with; — The many Precepts of the Gospel; — And the different Circumstances of Life, wherein they are to be apply'd, we should utterly despair of giving them a full Sight and Know-

Knowledge of their Duty, had not God directed us to *this short Method* — To teach them first of all *to fear him*; which will supply the Want of a great deal of Learning, — a good Memory, and a great deal of Time, which every body cannot be Master of.

— So that *Natural Conscience, the general Rules of Religion*, as they are summ'd up in our Catechism, and which every body may learn; These, *assisted by the Fear of God*, will be sufficient to direct any Christian in any State of Life, in which the Providence of God shall place him.

— And indeed, as it is but too sure that very many make a Shift with good Parts, and with a great deal of Learning, to be eternally ruin'd; so to the Praise of God be it said, we often see many poor People, *with very small Attainments*, but who have been bred up in the Fear of God, — *As true Lovers of God* — *As careful not to offend Him*; — *As constant and devout in worshipping Him*; *as just and conscientious in their Dealings with Men*, and *as sober and temperate in their Lives*; and consequently have as good a Title to the Blessings of Paradise and the Kingdom of Heaven, as they that have had the greatest Advantages of Learning and Education.

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In short — *This Foundation being once well laid*, all other Christian Graces and Virtues will follow of Course.

We shall *love God* proportionably to the Mercies we are sensible we have receiv'd from him, and the Dangers from which He has deliver'd us; we shall *hope* for all favourable Allowances from Him, whom we know we fear and love;

— We shall *honour Him*, and every thing that *relates to Him*; and we shall serve Him truly all our Days.

— And being convinced that God has made *the Love of our Neighbour* a Proof of our Fear and Love of Him, we shall always be afraid of doing any of those things to others which He hates and has forbidden.

*Lastly*, — Knowing that our Bodies are the Temples of the living God, we shall endeavour to keep them holy and undefil'd, as the Temples of God should be; and shall always be afraid of profaning and polluting them, and of doing any of those vile things which may drive the Spirit of God from His Temple, and leave it to be possessed by Devils.

But I must not tire your Patience, and therefore I proceed in the last Place to consider;

III. *What manner of Education is most proper to imprint the Fear of God in the Hearts of those*

*those whom we undertake to instruct; In order, — To prevent them, if possible, from making shipwreck of the Faith which they have once receiv'd; and to oblige them to live according to the Precepts of the Gospel which they have embraced.*

— There is indeed one Truth which, if it would be believ'd, would make People more desirous to learn their Duty, than any body could be to teach them — and that is —

*That a virtuous Education is really preferable to all the Wealth and other Advantages of the World, without it.*

But forasmuch as this will very hardly be receiv'd, we must take another Method, and endeavour to possess People's Hearts with the *Fear of God*, and a *Fear for themselves*, in order to prevail with them to lead a godly and a Christian Life.

We must, for Instance, set before them the Power and Majesty of that God with whom they have to do; — That all his Laws are *holy, just, and good*; — That therefore he expects Obedience to them; — That he *sees* all their Actions, *bears* all their Words, and *knows* the very Thoughts of their Hearts; — That tho' he is infinitely good and merciful, yet that he can be angry with Sinners, and severely too — As is plain from the many Judgments recorded in Scripture for our Example; and That

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— That he will call all Men to an Account for the Talents he has given them. — That not only *wicked*, but *unprofitable* Servants, will then be punished. — *That therefore it is a fearful thing to fall into the Hands of the Living God.* — And that God has made these Truths known to them, on purpose that they may not ruin themselves eternally.

Let them therefore be taught to live *always* as in the Presence of God; as the most effectual Way to preserve in their Hearts a Sense of their Dependance upon him. — *Walk before me, and be thou perfect;* is a Rule given by God himself; — 'Tis a Rule that the most ignorant will be able to apply in all the Circumstances of Life — and the most learned cannot have a better.

— You are in the Presence of God — He is present therefore to *punish you*, if you break his Laws; — He is present to *reward you*, if you do your best to please him; — He is present to *assist you*, and when you want Help; — He is present to *defend you* against all your Adversaries. — *So that Life and Death are set before you.*

They are then to be made acquainted with their own Condition; what they are by Nature, what they *would be* if left entirely to themselves; — What they may *hope for*, by giving

giving themselves up to God; — And what will certainly be the Consequence of their living without God in the World.

*That they are by Nature born in Sin, and the Children of Wrath, is what they often bear, and often repeat; But then they should know — That to be born in Sin, is to come into the World a Creature, in whom God can take no Pleasure.*

— A *Creature*, in which are the Seeds of all manner of Wickedness, ready to spring up, and bring him to Destruction both of Soul and Body.

— A *Creature* no more able to help himself out of this sad Estate, than a Man that is dead.

— And that yet he must be deliver'd out of this Estate before he leaves this World, or he will remain under the Power of *everlasting Death, of everlasting Misery.*

For this they ought to know further, — That they are not only *born in Sin*, but by conversing with others as corrupt as themselves, they'll become still more wicked, the longer they live, and more offensive to God, if not restrain'd by his Grace.

— 'Twill be easy to convince them of this, by obliging them to consider those many People over whom Sin and Satan has got the Domi-

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nion. — How they are Slaves to the most unreasonable Passions, — who *having sold themselves to work Wickedness*, they are at last come to that pass, *That they cannot cease from Sin*. So that neither the Fear of *Temporal* nor *Eternal Punishments* can restrain them.

Then let them see the Folly of that most common Delusion — *That 'tis impossible they should ever fall into the abominable Sins they see*, and every Day bear others guilty of. — A Delusion that has been the Ruin of infinite Souls.

— Let them know therefore that no body ever was extreamly graceless and wicked at once; — That one Sin makes way for, and brings on another; — That every one who lives in any known Sin, is advancing to a State of Atheism, *of wishing that there were no God*, and at last of living as if there were none. — That *they* are of the very same Race and Make with those very People whose Wickednesses they are *astonished at*; and that the same evil Spirit which tempted *them* to those Abominations, is *ever walking about like a roaring Lion, seeking whom he may be permitted to devour*.

*Lastly*, Let this Truth be often inculcated, That *we are not so much Masters of our selves as we are apt to imagine*.

of Govern'd we *must* be, either by the Spirit of God, or by an evil Spirit. — And that when-

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ever Men grieve the Holy Spirit, and provoke him to withdraw his Protection, that Moment Satan takes them under his Power, and as the Scriptures speak — *Leads them captive at his Will.*

These Considerations, if any thing, will make young People afraid for themselves, especially if they are often put in Mind, that a very few Years *will determine* their Fate for ever, and they'll be happy or miserable to all Eternity.

But will not this way of dealing with Children *make them melancholy*?

— By no Means. — It may make them *serious*, and *that* they ought to be, and they ought to be so *betimes*, lest they never be so as long as they live.

That which makes People melancholy is — when they have *wrong Apprehensions* of God; as if he had *Ordain'd them for Misery*; or when they are shewn the *Danger* they are in, without the *Way* to escape.

This indeed would be a ready Way to drive them to Despair.

— But when at the same Time that they see the *bad Estate they are in* by Nature, they are made to understand the *gracious Goodness* of God in the Manner of their Redemption — How he sent his only Son to take our Nature

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upon him, in order to deliver us from this State of Sin and Misery.

— That he is in *him reconciling the World unto himself*; — That for his Sake he will overlook the *Untowardness of our Nature*; — Restore us to his Favour; — Give us all the Aids necessary to do what he requires of us; and that if we continue to serve him faithfully all our Days, he will make us happy for ever; — There will *then* be no Reason for *Melancholy*, much less for *Despair*.

But on the contrary — They that are thus instructed, will easily perceive the *Reasonableness* and the *Necessity* of all the Duties which Christianity requires of them, and will readily close with them, whenever they are proposed to them.

They'll see, for Instance, and be sensibly affected with the Love and Kindness of God in touching their Hearts with a Sense of the Danger they were in, which must needs be very great, *since none but the Son of God could deliver them*.

— They'll highly value the Favour of their Deliverance, *as they will have Reason to do*; and this will very naturally lead them to *love the Lord their God with all their Heart*; and to do what they believe will please him, tho' it should thwart their own Inclinations.

When

— When they shall be convinc'd, as they ought to be, that God requires Obedience to his Laws, for this Reason only, *that we may not be miserable, they'll avoid every Sin* he has forbidden, not because 'tis *scandalous*, or *punishable by Man*, but because it will *displease God*, and because it will utterly unfit them for Heaven and Happiness.

— When once they have been made sensible, what little Power they had to deliver themselves out of that sad Estate in which Sin had involv'd them, they'll see it highly reasonable to give all the Glory of their Deliverance to God; and to cast themselves entirely upon him for Grace and Strength to carry them thro' all future Difficulties and Dangers.

— And this will very naturally lead them to *pray to him continually*, to deliver them — from a *corrupt World*, *infinite Errors*, and most *powerful Enemies*, which they are sure to meet with in their Way to Heaven.

— If they have been made truly sensible of the *Corruption*, the *Weakness*, and the *Inconstancy of their Nature*, and that Satan is ever ready to tempt them to their Ruin, they'll see, and they'll *acknowledge the Reasonableness*, and the *absolute Necessity of Mortification* and *Self-denial*, of *watching and walking warily all their Days*.

When-

## 30 *The True Christian Method*

— Whenever they are in *Danger of back-sliding*, they'll be put in mind of the sad Condition of that Man in the Gospel, whom our Lord has mention'd for our Warning, to whom an evil Spirit, after he had been turn'd out, return'd with seven other Spirits more wicked than himself; how *the last Estate of that Man was worse than the first*.

— And having been often told, *as they should be*, that whenever the Spirit of God forsakes them, an evil Spirit will take the Government of them; and that every wilful Sin sets them further out of God's Favour, and gives the Devil still more Power over them — Whenever they shall have done amiss, they will immediately ask Pardon, that they may not put themselves out of God's Protection.

— In one Word, they will not look upon Christianity *as a State of Idleness*, but consider it, *as indeed it is*, as a *State of Trial*, in which they are plac'd for a very short while, in order *to be restor'd to the Image of God, in which they were at first created*; and that if they lose this Opportunity, they are for ever undone.

— And when they see so many about them *in the very Way of Perdition*, — They'll bless God for the happy Providence, and for all those whom he has made Instruments of their Conversion, — Before evil Habits were be-  
come

come a *second Nature*; — Before evil Conversation had corrupted their *Manners*, or evil Company their *Principles*.

§.4. And it is much to be wish'd, that they who stand charged with *the Education of those of better Circumstances* than those we are now concern'd for, would seriously consider, whether it is not for *Want of laying this Foundation*; for *Want of possessing their Souls betimes with the Fear of God*; and with a Concern for their everlasting Welfare, *that That Learning and other Accomplishments*, which are intended to qualify them for passing thro' the World with Reputation and Advantage, do only prove *a greater Snare to them*.

For 'tis too plain to be deny'd, that very many of those whom God has distinguished by *Honours, Liberal Educations, and great Estates*, are extreamly corrupted by *these Advantages*; — They are often *too Learned* to be instructed by their proper Teachers — *Too Great* to be reprov'd when they are in an Error; — *Too high* to submit to the Laws of the Gospel; — or too much taken up with the Affairs of *this World*, to be seriously concern'd for *that* which is to come.

— And all this for *Want of being first instructed in the Fear of God*; and the Dangers they

## 32 *The True Christian Method*

they are expos'd to if they should be so unhappy as to follow their own Inclinations.

— For Want of being *bumbled* with the Knowledge of the Majesty of God, *who putteth down one and setteth up another.*

— For Want of knowing the Dangers and the Temptations of an high Estate;

— For Want of being convinc'd, that they are as much subject to the Laws of Christ, and as liable to be eternally ruin'd if they are not so, as the meanest on Earth;

— For Want of being often told — That the more they have, the more they are to answer for;

— And lastly — For Want of being made sensible of the *vile Ingratitude* of living only to *dishonour* their Great Benefactor.

We are oblig'd to say it again, 'tis the Want of *this kind of Instruction* that is the *Source* of that Corruption which spreads it self so universally. — While a *superficial Knowledge* of the Christian Religion, of the Commands of God, and of the Way of worshipping him, is call'd a *Christian Education*.

And therefore it much concerns all those, whose Hearts God has mov'd to set up *these Schools of Charity*, to see that the Children, in *them* at least, be taught in the First Place to

*fear*

*fear God; to know, and to be afraid for themselves, and of his Judgments.* —

— And then we might hope to see a Number of young People, *sober and serious* in their Behaviour — And when grown up, *peaceable* in their Lives, *upright* in their Dealings; *obedient* to their Governours; and *Examples of Piety* to all about them.

And what Encouragement would all good Christians have to contribute, upon every Occasion, towards carrying on so excellent a Work?

— With what grateful Hearts would *poor Parents* embrace these Opportunities of having their Children taught, not only *how to live*, but *how to be for ever happy*?

— What *thankful Returns* would many of *These* make, if ever God should enable them, in contributing towards the Christian Education of others?

— And lastly — How much concern'd would our Governours be, to give all the Encouragement imaginable to these worthy Undertakings, and severely punish those who should endeavour to blast so good a Design.

For indeed, 'Tis *True Religion*, that *must support the State*; not only as it is a Means of averting God's Judgments, but as it is the *most effectual Means* of keeping Men

## 34 *The True Christian Method*

within the Bounds of Duty and Obedience.  
*The Fear of God being the only sure Principle of Loyalty to be depended on.*

*The Fear of Death* it self being but a poor Restraints, in comparifon of *the Dread of God's Displeasure*, when once the Heart is possess'd with a just Sense of it.

And if ever we shall be so happy as to have the Generality of our Youth thus Educated, the *Civil Government* will soon find its Interest in it.

They that shall be taught *to fear God*, will as surely *Honour the King*, and them that are put in Authority under him.

Men will obey them that have the Rule over them, not only *for Wrath*, for Fear of Temporal Punishment, but *for Conscience sake*, for fear of offending God.

*The Sacredness of Oaths* will be more regarded — And Christians will *study to be quiet, and to do their own Business*, and leave the Government of the World to those, on whom the Providence of God has laid that Burthen.

And tho' the Corruption of Humane Nature will always make Laws, and Civil Penalties, and Magistrates to put them in Execution, and to decree Justice, necessary; yet this Burthen will become every Day lighter;—

When

When the Number of *Untaught* and *Undisciplin'd* People shall be lessened — When Subjects shall become peaceable, *because of the Oath of God* which is upon them — When Men shall make it their Choice to be Just to one another, *knowing the Account they must one Day give* — And being convinced that this is not the *World* they were made for; when they shall be afraid of losing the Eternal Happiness of the *next*, by being too passionately fond of *This*.

In short — There is no Governing the *outward*, without first Governing the *inward* Man; — *Out of the Heart*, saith our Saviour, *proceed evil Thoughts, Murders, Adulteries, Thefts, False Witness, Blasphemies*, Matt. xv. 19.

— Now where the Fear of God is, there is no Room for any of these to enter; And this is the Reason that I have *with so much Earnestness*, and I am afraid *Tediousness*, recommended a *Method of Education*, which, if religiously pursued, would in all Probability promote these Great Ends *The Glory of God, — the Good of Mankind, — the Happiness of this Life, — and the Blessings of the World to come.*

F I N I S

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# The present State of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, May 1724.

This Mark \* denotes Schools set up since the last Year's Account, or not mentioned therein for want of Information. C. signifies Cloath'd. *pr.* Cl. part Cloathed. C. & B. Caps and Bands. M. Maintained. W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Service	GIRLS put out since setting up of the School to Appren. Service	No. of Children educated in the Schools, including those now in them	
<b>A</b> Lhallows Lombard- street C. — — }	1	40	—	50	—	90	
St. Andrew Holborn C.	1	80	—	215	—	295	
In the same Parish C. —	1	—	60	—	189	249	
St. Anne Aldersgate C. —	2	30	20	17	4	71	
St. Anne Westminster C.	1	52	—	151	—	203	
In the same Parish C.	1	—	52	—	100	152	
St. Bartholomew the Great 1718 C. — — }	1	30	—	8	—	38	
Billingsgate Ward C. —	1	40	—	14	—	54	
St. Botolph Aldersgate C.	2	50	50	37	22	159	
S. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C. — — }	2	50	40	150	32	272	
In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710 C. — — }	2	40	30	26	37	133	
St. Botolph Bishopsgate C.	2	30	20	—	20	70	
St. Bride's Parish 1711. C.	2	50	50	52	48	200	
In the same Parish, for teaching Navigation to 24 Children Elected out of 6 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 44 Boys have been put Ap- prentices to Sea, included in the Numbers put out of their respective Schools }	1	—	—	—	—	—	
Broadstreet Ward C. —	2	50	30	72	3	155	
Camberwell in Surrey <i>pt.</i> C.	2	35	30	—	3	68	
Castle Baynard Ward C.	2	30	20	62	—	9	121
Chelsea, Middlesex <i>pt.</i> Cl.	1	30	—	25	—	55	
<b>F</b>	27	637	402	879	358	109	2385

**CHARITY SCHOOLS**  
 in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to		Girls put out since setting up of the School to		No. of Children educated in the schools including those now in them
				Appren.	Service	Appren.	Service	
<b>Chelsea in Middlesex,</b> Set up June 1709. for Soldiers Girls, supported by Ladies and Gentle- women, seven of whom are Trustees, &c. —	1	—	30	—	—	7	97	134
<b>Christ Church Surry for</b> Boys 1711, and for Girls 1719, C. —	1	30	10	70	6	8	3	127
<b>St. Clement Dane C. —</b>	2	70	40	207	—	98	—	415
<b>Cordwainers and Bread- street Ward C. —</b>	2	50	30	100	—	35	—	215
<b>Cornhill Ward C. —</b>	2	50	30	58	—	18	—	156
<b>Cripplegate ward within Including the School of St. Alphage Parish C. —</b>	2	50	25	18	—	—	—	93
<b>Deptford in Kent C. —</b>	3	55	30	—	—	—	—	85
<b>Dowgate Ward, set up 1715 C. —</b>	2	30	20	18	—	11	—	79
<b>St. Dunstan in the West C. St. Edmund the King, No School, but a Subscrip- tion and Collection to put out Apprentices such as are educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.</b>	2	50	40	92	32	37	42	293
<b>Faringdon Ward within set up 1705. C. —</b>	2	60	40	73	65	—	37	275
<b>St. George the Martyr C.</b>	2	50	40	99	—	47	—	236
<b>St. George Southwark C.</b>	1	50	—	14	—	—	—	64
<b>Sir George Wheeler's Chap- pel in Spittle-Fields, C. W. —</b>	1	—	50	—	—	14	—	64
<b>St. Giles Cripplegate without C. —</b>	1	100	—	94	306	—	—	500
<b>In the same Parish without in Middlesex C.</b>	1	50	—	69	—	—	—	119
<b>In the same Parish Supported by the Lady Eleanor Hollis's Legacy of 62 l. 10 s. per Annum. C.</b>	1	—	50	—	—	22	—	72
	26	605	435	912	409	207	170	2027

**CHARITY-SCHOOLS**  
 in the Parishes of

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Service	Girls put out since setting up of the School to Appren. Service	No. of Children educated in the Schools including those now in them		
St. Giles Cripplegate, } within C. ————	2	50	25	—	—	75		
St. Giles in the Fields C.	4	101	101	210	166	578		
Greenwich, Kent. 1700. } C.W. The Children here spin, and make their own Cloaths both Linnen and Woollen }	1	—	40	—	200	240		
St. James Clerkenwel C.	2	60	40	149	75	324		
St. James Westminster, } Supported by the Offertory }	1	50	—	—	—	—		
In the same Parish in King Street, set up 1711 by the late Archbishop of Canterbury, supported out of the Revenue of the Chappel C. ————	1	35	—	120	—	222		
In the same Parish in Berwick-street; set up 1709, supported out of the Revenue of the Chap- pel ————	1	16	—	—	—	—		
In the same Parish, } supported by Collections at Sermons, and casual Benefactions C. ————	1	—	80	—	54	134		
St. John at Hackney C.	2	30	20	30	4	19	107	
St. John at Wapping C.	2	40	30	78	24	—	170	
St. Katharine Creed C. —	1	40	—	86	—	—	126	
St. Katharine near the Tower 1701. C. ————	2	35	15	61	4	—	115	
Kensington, Middlesex C. } To which His Majesty is graciously pleased to give 80l. per Ann. ————	2	30	20	80	15	60	20	225
Knight's- Bridge Chap- pel C. ————	1	6	6	—	—	—	—	12
Lambeth in Surry C. —	2	50	12	—	—	—	—	62
St. Laurence Pountney C.	1	12	—	—	—	—	—	12
St. Leonard Shoreditch C.	1	50	—	72	—	—	—	122
In the same Parish at Hoxton C. ————	1	—	50	—	34	—	—	84
F 2		28606	439	884	19	421	239	2608

**CHARITY-SCHOOLS**  
 in the Parishes of

	No. of Sch	BOYS.	GIRLS.	Boys put out since setting up of the School to Appen. Service		Girls put out since setting up of the School to Appen. Service		No. of Children educated in the schools including those now in them
				Appen.	Service	Appen.	Service	
Lewisham in Kent —	1	—	30	—	—	—	—	30
St. Magnus the Martyr, } At the Charge of a private } Gentleman C. —	2	56	56	—	—	—	—	112
St. Margaret Westminst. } Cloath'd in Blue, the Boys } set up 1688, —	2	52	34	302	—	34	—	422
In the same Parish, } C. in Grey, and M. the } Boys set up 1698, —	2	80	50	233	—	138	—	501
St. Martin in the Fields C. } In these Schools 20 Boys and } 10 Girls are M. —	3	101	51	170	—	110	—	432
St. Mary Abchurch — } set up 1719. C. Supported } by Collections at the Evening } Lecture in this Parish —	1	20	—	2	6	—	—	28
St. Mary-le-Bon C. —	1	32	—	—	—	—	—	12
St. Mary at Illington C.	2	24	20	31	21	16	36	148
St. Mary Magdalen Ber- } mondsey C. —	2	50	20	65	53	—	4	192
St. Mary Overee, <i>alias</i> St. } Saviour Southwark C. }	2	60	50	—	—	—	—	110
St. Mary Rotherhith C. }	1	20	—	20	—	—	—	40
In the same Parish, } The Parish Children of } both Sexes are under the } Care of a Mistress, and } 2 Nurses, since 1715. C. } M. and W. at the Charge } of 2s. a Week each Child } on the Parish, except the } Article of Cloathing. —	1	25	—	18	—	—	—	43
St. Mary le Strand C. —	1	25	—	31	—	—	—	56
St. Mary Whitechappel C.	2	60	40	30	—	20	—	150
St. Michael Crooked- } lane, and St. Magnus } the Martyr C. —	2	40	20	24	—	—	—	84
* Mile End, in the Ham- } let of Bednal Green, set } up 1724: C. —	2	20	10	—	—	—	—	30
	27	645	381	926	80	318	40	2390

(41)

**CHARITY SCHOOLS**  
in the Parishes of

	No. of Sch.	B.OYS.	GIRLS.	Boys put out since setting up of the School to		Girls put out since setting up of the School to		No. of Children educated in the Schools including those now in them
				Apprent.	Service	Apprent.	Service	
Newington Butts Surrey	1	32	—	—	—	—	—	32
Norton Folgate	1	60	—	—	—	—	—	60
This School was set up 1691 and has been very useful as a Nursery to the Neighbouring Charity Schools —								
St. Olave Old-Jewry, and St. Martin's Ironmonger-Lane, set up 1717, C. —	1	36	—	8	—	—	—	38
St. Olave Southwark C.	1	—	60	—	—	45	—	105
St. Paul Covent Garden C.	2	30	20	60	—	27	—	137
St. Paul Shadwell C. —	2	50	50	64	—	22	—	186
Poplar Chappel in Stepney, pr. Cl. —	2	30	20	31	—	8	—	89
Queen Hithe Ward, set up 1717. Cl. —	1	24	18	5	—	3	—	50
Ratcliff Hamlet Stepney C.	2	50	30	51	—	—	—	131
St. Sepulchre within C.	1	51	—	147	—	—	—	198
In the same Parish within, set up 1702 C.	1	—	51	—	—	120	—	171
In the same Parish without, set up 1706-7 Cl. —	1	33	—	59	—	—	—	92
In the same Parish without, set up 1711. C. —	1	—	25	—	—	21	—	46
St. Stephen Walbrook	1	30	—	24	—	—	—	54
Tabernacle in Petticoat-Lane, Stepney C. —	1	30	—	8	—	—	—	38
St. Thomas Southwark C.	1	30	—	—	—	—	—	44
Tower-Ward C. —	2	70	60	82	54	19	184	469
Vintry-Ward 1710. C.	1	40	—	37	—	—	—	77
Wapping Stepney C. —	2	50	50	35	—	2	—	137
		256	403	625	54	267	184	2154

	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School	put out to Service	Girls put out since setting up of the School	put out to Service	Children educated in the Schools including those now in them
Brought from Page 37—	27	637	402	879	—	358	109	2385
Disso from Pag. 38—	26	695	435	912	409	297	179	2927
Disso from Pag. 39—	28	606	439	884	19	421	239	2608
Disso from Pag. 40—	27	645	381	926	80	318	40	2390
Disso from Pag. 41—	25	640	384	625	54	267	184	2154
<b>Total</b> —	133	3223	2041	4226	562	1661	751	12464

Boys ————— 3223 } 5264 Total of Children Taught.  
 Girls ————— 2041 }

Boys put out to Appren. 4226 }  
 To Services — 562 } 7200 Total of Children put to  
 Girls put out to Appren. 1661 }  
 To Services — 751 }

N. B. All the Schools above mentioned have been set up since 1697. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the Blue-Coat-School, which was set up Lady-Day 1688, for 30 Boys; and the School at Roston Folgate, erected 1691, for 60 Boys.

The great Benefit accruing to the Publick by the Progress of the Charity-Schools, is manifest from the Number of Poor Children Educated in them; and therefore the Masters and Mistresses of the respective Schools, or any other Persons to whose Hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprentiships or Services, in order to their being corrected in the next Edition.

Note. Where the Number of Children put out were not distinguish'd, whether to Apprentiships or Services, they are inserted in the Column of Apprentices.



# LIST OF THE CHARITY-SCHOOLS

In other Parts of *GREAT-BRITAIN*,  
And also of those in *IRELAND*.

Charity-Schools In the Counties, Towns, and Pa- rishes following.		No. of sch.	BOYS.	GIRLS.	Charity-Schools In the Counties, Towns, and Pa- rishes following.		No. of sch.	BOYS.	GIRLS.
<b>Anglesey.</b>					<b>Berkshire.</b>				
Beaumaris Cl.	1	12			Abingdon part Cl.	2	16	10	
Llangeinwen	1	16			Bingfield	1	6		
Llanfihangle	1	13			Blewbury Cl.	1	50		
<b>Bedfordshire.</b>					Boreton	1	7		
Amphill	1	26			Bray part Cl.	4	30	41	
Arlesey	1	6			Buckland	1			
Battleiden	1				Chadsworth	1			
St. Paul's Bedford	1	28	12		Childrey	1			
Biggleswade	1	8	8		Cholsey 1723.	1			
Caddington	1	10			Cleworth	1	16		
Chalgrave Hockliff	1				Colshill	1	12		
Clifton	1	10	10		Comner & Wootton	1	27		
Cranfield	1	20			Compton	1			
Dean	1	20							
14 161 34					19 182 12				



Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.		
No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.
<b>Cumberland.</b>			<b>EXON Cl.</b> ————			<b>Brentwood 1714</b> ————		
Carlisle 1717 Cl. ————	1	20	Gittisham 1713 ————	1	20	Chelmsford Cl. 1713 ————	2	41 20
Croglin ————	1		Heanton 1718 ————	1	14	Chigwell Cl. ————	1	10
Kirk Andrews } upon Eske 1720 ————	1	60	Honiton Cl. 1713 ————	1	30	Chipin-Ongarp. Cl. ————	2	26 12
Longtown 1712 ————	1	60	Paington 1711 ————	1		Colchester part Cl. ————	3	100 50
Penrith pr. Cl. 1712 ————	2	20 30	Plymouth Cl. 1711 ————	5	128	Dedham 1711 ————	1	40
<b>Denbighshire.</b>			In the same Town erected } 1718 Cl. ————			Friering Cl. 1714 ————	1	10
Bettws Abergelau ————	1	10 3	Plymstock 1716 ————	2	16 13	Great Birch 1716 ————	1	
Denbigh ————	1	20	Rockbeare 1713 ————	1	9	Great Oakley 1717 ————	1	
Gresford ————	1	20	Sidbury 1711 ————	1	12	Halfstead p. Cl. 1718 ————	1	30
Marchwiaill 1714 ————	1	10	South Moulton Cl. ————	1	30	Heydon 1711 ————	1	
Wrexham ————	1	40	Stoke Gabriel 1712 ————	1	16	Ingatston Cl. 1714 ————	1	10
<b>Derbyshire.</b>			Tiverton Cl. 1713 ————	2	60 50	Langford 1714 ————	1	7
Barlborough 1715 ————	1	4	Topsham Cl. 1718 ————	1	34 6	Low-Leyton & } Walchamst. 1711 ————	1	14 3
Darley 1717 ————	1	20	Torrington Cl. 1711 ————	1	32	Malden Cl. W. ————	1	6
Derby in the Par. of ————	1		Truham ————	1	6	Rumford pr. Cl. ————	2	50 20
St. Alkmund 1718 ————	1	20	Walkhampton Cl. ————	1	20	Saffron Walden Cl. ————	1	16 16
St. Werburgh 1718 ————	1	20	<b>Dorsetshire.</b>			South Okendon ————	1	14
Etwal 1711 ————	1	6	Beamister ————	1	20	Stansted Mount } Fiche ————	1	10
Hiedge ————	1		Beere Regis ————	1		Tilbury Fort 1719 ————	1	8
Kirk Ireton 1717 ————	1	16	Catstoke ————	1	12	Withersfield ————	2	20 20
Matlock 1717 ————	1	8	Cornwallen 1721 ————	1		Wivenhoe 1718 ————	1	10 5
Melbourn Cl. 1708 ————	1	18	Dorchester Cl. 1717 ————	1	3 3	Woodhamwater ————	1	
Risley ————	1	23	Litchet 1721 ————	1	9	Writtle 1713 ————	1	10
Smalley ————	1	16	Maiden Newton ————	1	10	<b>Glamoysansh.</b>		
Spondon ————	2	60	Pool ————	1	20	Cardiff ————	1	
Sutton on the Hill ————	1		Sherborne Cl. ————	1	10	Cowbridge ————	1	
Swarkston 1720 ————	1	14	Spersbury and } Charlton ————	1		Langharne ————	1	20
Ticknal 1715 ————	1	30	Stalbridge 1708 ————	1		Lantriffent ————	1	30
Whitwell 1713 ————	1	25 13	Yetminster ————	1	20	Lantwit Major ————	1	
Winstar 1717 ————	1	30	<b>Durham.</b>			Neath 1720 ————	1	
<b>Devonshire.</b>			DURHAM ————	4	63	<b>Gloucestersh.</b>		
Amstaple Cl. ————	2	50 30	In the same City ————	1	30	Almondsbury 1713 ————	1	
Bixham 1722 ————	1		Darlington Cl. 1716 ————	1	23	Ampney Crucis ————	1	30
Buckland Mona- } chorum ————	3	12 06	Gates-Head ————	1		Badminton ————	1	
St. Budiocks pr. Cl. ————	1	20	Houghton le Spring ————	1	20	Berkley ————	1	20
Candleigh 1714 ————	1		Swallow 1715 ————	1	30	Bisly 1716 ————	9	136
Editon Cl. ————	1	40	Whickham 1714 ————	1	60	Bourton on the } Waters 1719 ————	1	10
Heydon 1712 ————	1	18	Winlarton ————	1	40	Breem ————	1	23
brook 1713 ————	1		Winlarton Mill 1715 ————	1	30	Cam Cl. ————	1	10 10
minister ————	1	12	<b>Essex.</b>			Campden ————	2	24 30
			Bradfield ————	1	20	Cheltenham 1714 ————	1	25
						Cirencester pr. Cl. ————	1	100
						Cleve 1714 ————	1	40

[illegible]

Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties Towns, and Pa- rishes following		
No. of Sch.	BOYS	GIRLS	No. of Sch.	BOYS	GIRLS	No. of Sch.	BOYS	GIRLS
Great Stoughton	1	15	<b>Lancashire.</b>			St. Margaret's Lei-	2	40
Thurning 1717	1	9				cester 1712	1	10
Wareilly 1717	1	6				Lockington	1	30
<b>Kent.</b>						Loddington 1716	1	15
Adisham	1					Loughborough Cl.	1	20
Ash	1	20				Rothely	1	12
Ashford 1719 pr. Cl.	1	10				Sileby	1	14
Ailesford Cl.	1	20				Stony Stanton	1	
Barham 1715	1	16				Swineford	1	16
Brastead 1714	1	28				Thrusington	1	15
CANTERBURY Cl.	3	58				Thurcaston	1	12
Chelsfield	1	66				Walcham on the	1	
Chevening	1	30				Wolds	1	
Cowdham 1718	1	12				Wimondham	1	37
Deal Cl.	1	27				Withcock	1	
Doddington 1716	1		<b>Leicestershire.</b>			<b>Lincolnshire.</b>		
Dover 1721	3	100				Afferby	1	50
Eltham Cl.	2	20				Barnoldby	1	7
Feverham Cl. 1716	1	10				Barrowby	1	12
Folkestone	1	20				Barlinges	1	
Grain	1					Barnack	1	16
Gravesend Cl. 1718	1	24				Bennington	1	12
Hemingford Grey	1	5				Billingburgh	1	16
Hyth 1714	1	33				Billinghay	1	
Keiston	1	4				Bilsby	1	10
Lidd 1714	1	40				Binbrook S. Ga-}	1	
Loose 1718	1	14				briel	1	
Maidstone pr. Cl.	4	50				Boston Cl. 1714	3	75
St. Mary Cray	3	36				Brent Broughton	1	50
Newnham	1					Bucknal	1	12
Sandwich pr. Cl.	2	25				Burgh	1	
Sevenoaks	1	15				Burton Coggles	1	14
Shoreham	1	25				Great Carleton	1	25
Sittingbourne 1714	1	4				Carleton Moreland	1	3
Staple	1					Church Hicham ?	1	
Stroude W. Cl. 1719	1	10				Erected 1715	1	16
Sundrich 1714	1	26				Croft	1	30
Birchington	1	12				Crowle	1	20
St. John	1	20				Denton	1	30
Baptist	1					Digby	1	3
Minster	2	20				Dowsby	1	
St. Nicholas	1	8				Edenham	1	25
St. Peter	1	20				Epworth	1	6
Throwleigh and	1	16				Eresby Cl. 1716	1	26
Sheldwich	1					Faldingworth	1	14
Tunbridge-Wells	1	70				Fillingham	1	20
Vickhambreux	1	10				Folkingham	1	14
Wingham	1	20				Glentworth	1	
Wingham 1715	1					Gosberton	1	10
Wingham Cl.	1	15						
	59	920		41	533			
		285			31			

Charity-Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS.	GIRLS.	Charity-Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS.	GIRLS.	Charity-Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS.	GIRLS.
Grantham ———	2			Wrangle 1712 ———	1			<b>Notfolk.</b>			
Gretford cum } 1 10				Wrawly 1712 ———	1						
Willthorpe 1712 } 1 6				Wroot 1712 ———	1	20					
Haconby 1713 ———	1			<b>Derionethsh.</b>				Attleborough ———	1		
Great Hale 1712 ———	1	18						Bramerton 1716 ———	1	30	
Hanneftone ———	1							Brigham ———	1		
Hanworth 1712 ———	1			Dolgelly 1720 ———	1	25	25	Castlerising 1718 ———	1	12	
Harmston ———	1			Towyn ———	1	25		Denton 1715 ———	1	50	
Hatchliffe 1712 ———	1			<b>Middlesex.</b>				Disf pr. Cl. ———	1	20	
Hatton 1712 ———	1	14						Easterling 1711 ———	1		
Holton cum } 1 10								Eaton by Norwich	1	20	12
Beckering 1712 } 1 10				Bedfont ———	2	18		Hetherfet 1715 ———	1		
Horbling 1712 ———	2	20		Brentford Cl. 1708	1	30		NORWICH Cl. ———	8	240	
Ingham 1712 ———	1	10		Chiswick Cl. 1712	1	20	10	In the same City Cl.	4	—	160
Kelsey St. Mary ———	1	10		Craneford pr. Cl. ———	1	20		Northwold ———	1		
Kilby 1712 ———	1	4		Ealing Cl. 1712 ———	2	10	10	Shottesham ———	2	44	11
LINCOLN ———	3	120		Finchley 1714 Cl. ———	1	15		Stoe Beedle and }			
Louth ———	1	40		Fulham 1718 ———	2	26	10	Cafon ———	1		
Ludbrough 1712 ———	1	12		Hammer-Smith Cl. ———	2	27	12	Terrington in }			
Maltby ———	1			Harefield Cl. 1711	1	10	10	Marishland ———	1	20	
Marth Chappel 1712	1	4		Harlington 1720 Cl.	1	30		Thorp ———	1	10	
Marston 1717 ———	1	15		Hendon Cl. ———	2	20	10	Weeting 1712 ———	1		
Neclam 1712 ———	1	12		Highgate Cl. 1721	1	—	24	Wyndham 1716	1	30	
Nocton 1712 ———	1			Hounslow Cl. ———	1	12		Yarmouth Cl. 1713	2	40	40
North Coates 1712	1			Shepperton ———	1			<b>Northampton</b>			
North Somercoates	1			Stanes ———	1	25		<b>Shire.</b>			
Owersby 1712 ———	1	12		Stanwel ———	2	9	36	Achurch 1718 ———	1		
Rathby 1712 ———	1	20		Teddington 1712	1	26		Addington 1718 ———	1		
Rippingale 1712 ———	1	24		Thistleworth } 2 40 40				Aino ———	1		
Ruslington ———	1	20		1715 Cl. ——— }				Alwinkle 1717 ———	1	9	
Scawby ———	1	20		Tottenham Cl. 1714	1	—	12	Artleborough, a- }			
Sedgebrook 1717	1	15		Twickenham Cl. ———	1	50		lter Irthilling-			
Sifton 1718 ———	1	6		Whitchurch Cl. 1711	1	8	24	borough C. 1717 }			
Skellingthorp ———	1	25		<b>Donmouthsh.</b>				Ashton near Oun-			
Spalding W. 1712	1	24						dle 1708 ———	1	30	
Spilsby Cl. 1716 ———	2	24	16	Abergevenny 1711	1			Barnwell Cl. 1714	1	15	
Stallinburch 1712	1	4		Lanthony 1720 ———	1	50		Brigstock 1716 ———	1	30	
Stamford pr. M. ———	1	42		Lantillio Patholey	1			Great Brington ———	1	30	
Stickney 1712 ———	1	30		Michel Troy 1716	1	12		Castle Ashby C. & M.	1	—	12
Stow 1712 ———	1	20		Monmouth ———	3	42	10	Creke 1717 ———	1		
Surfleet 1712 ———	1	20		<b>Montgomery</b>				Dainton ———	1	50	
Thorpe 1712 ———	1			<b>Shire.</b>				Daventree Cl. 1711	1	8	
Trusthorpe 1712 ———	1							Disworth 1717 ———	1	20	
Utterby 1712 ———	1	3		Kerry 1714 ———	1			Findon Cl. & M. 1711	1	—	20
Waddingham 1712	1	16		Langunnog 1711	1	12		Geddington 1717	1	20	
Waddington ———	1	20		Lanibangel 1721 ———	1	32		Greens Norton ———	1	20	
Washingburgh ———	1	10		Lanvyllin 1721 Cl.	2	20	16	Harringworth ———	1		
Wibberton 1714 ———	1	10	10	Welch Pool 1719	1	12		Heimdon 1720 Cl.	1	5	5
Wilsford 1717 ———	1	4									
Witham on the Hill	1	18									
Wooton 1712 ———	1										
	54	692	26			46	636	259	502	W	

**Charity-Schools**  
*In the Counties,*  
*Towns, and Pa-*  
*rishes following.*

No. of Sch.  
**BOYS.**  
**GIRLS.**

Hemington and Luddington 1714	1	10
Luffwick 1718	1	1
Little Houghton	1	1
Kettering Cl. & M.	2	14 20
Northampton Cl.	1	30 10
Norton 1720	1	14
Qundle ps. Cl. 1711	2	42
PETERBOROUGH	1	20
Pilton 1718	1	5
Polebrook 1714	1	4
Preston 1717	1	20
Rance 1717	1	1
Rockingham 1716	1	12
Scaldwel	1	1
Seyresham	1	6
Soulgrave 1720	1	1
Stow W. 1717	1	1
Walgrave 1717	1	20
Weekly and Warkton 1716	1	10
Wellington G. W. M. 1711	1	10 16
Weston-Favil	1	1
Whiston 1717	1	12
Whitfield	1	8
Woodford 1717	1	6
Yelvertoft ps. Cl.	1	16

**Northumber-**  
**land.**

Benwell	1	70
Berwick 1715	1	60
Embleton	1	1
Newcastle on Tyne ps. Cl.	6	180 40
Rothbury	1	120

**Nottingham-**  
**shire.**

Annesley 1715	1	14
Best-Thorp 1713	1	1
Bingham 1714	1	30
East Bridgford 1714	1	10
East Markham Cl.	1	12 8
Finningly Cl. 1713	1	8
Gonalston 1714	1	6
Harworth 1714	1	12
Haringworth	1	1

46781 94

**Charity-Schools**  
*In the Counties,*  
*Towns, and Pa-*  
*risches following.*

No. of Sch.  
**BOYS.**  
**GIRLS.**

Hartthorn 1712	1	1
Mansfield 1702	1	36
Newark 1725	1	36
North Collingham	1	1
Nottingham ps. Cl.	3	58 20
Westhallom 1712	1	1

**Oxfordshire.**

Bampton in the Bush	1	20
Banbury Cl.	2	30 20
Blocksom	1	1
Bisciter 1721 Cl.	1	30
Brise Norton 1723	1	12 8
Cuddefden	1	12
Deedington 1711	1	16 16
Great Hasely 1715	1	14
Henly upon Thames	1	20
Islip Cl.	1	21
Kirtlington	1	20 10
Middleton stony	1	4
Mixbury 1711	1	1
OXFORD ps. Cl.	4	120 40
Shipleke	1	5
Whitchurch	2	20
Witney 1717	1	10

**Pembrokesh.**

Boulston	1	16
St. Brides	1	10
Dynas	1	4
Haverford West Cl.	1	31
Hafcard	1	6
St. Issel 1713	1	28
Lampiter 1716	1	1
Marloes	1	6
Monclohogg	1	1
Mouncton	1	6
Narbarth 1717	1	1
Pembroke ps. Cl.	3	27 7
Penaly	1	1
Prendergast	1	6
Rudbaxton	1	1
Slebeck 1715 Cl.	1	6 6
Templeton 1711	1	20
Tenby	1	1
Usmafton	1	1

51 638 151

**Charity-Schools**  
*In the Counties,*  
*Towns, and Pa-*  
*risches following.*

No. of Sch.  
**BOYS.**  
**GIRLS.**

**Radnorshire.**

Maesgwin 1722	1	40
Prestfeigne Cl. 1711	1	20

**Rutlandshire.**

Empingham 1711	1	1
Exton	1	1
Greetham	1	20
Langham	1	1
Oakham Cl. 1711	1	12 12
Thistleton	1	1

**Shropshire.**

Bishop's Castle	1	14
Cherbury 1715	1	6
Farlow 1717	1	8
Lidbury North	1	1
Ludlow Cl. 1713	2	50 30
Mainston	2	20
Newport 1717	1	1
Norton 1711	1	6
Oswestry Cl.	1	40
Shifnal Cl. 1716	1	6
Shrewsbury ps. Cl.	4	120
In the Suburbs of Shrewsbury	1	30
Sylvington 1717	1	1
Wem 1716	1	40

**Somersetshire**

BATH Cl. 1711	2	50 50
Bath Easton 1719	1	10
BRISTOL Cl. 1715	4	190 200
Brushford 1721	1	1
Chewstoke 1718	1	20
Crookhorn	1	1
Cutcombe 1721	1	1
Exford 1719	1	1
Farmborough 1711	1	15
Froom	1	1
Kaintham	1	20
Keinton	1	1
Kilmerston	1	40
Luxborough 1721	1	1
Mells 1715	1	20
Midsummer Norton 1721	1	42

47839 122

**Charity-Schools**  
*In the Counties,  
Towns, and Pa-  
rishes following.*

No. of Sch.	BOYS.	GIRLS.
Newton St. Loe	1	
North Peterton 1718 Cl. —	1	20
Perlock C.B. 1721	1	15
Stanton-drew	1	15
Spaxton 1719	1	15
Trent	1	20
Wellow	1	
WELLS	2	20 20
Wroughton	1	
Yeovil 1707	1	30

**Staffordshire.**

Bilston Cl. 1716	1	10
Brewood 1717	1	
Cheadle	1	
Eccleshall pt. Cl. —	2	20 20
Grindon	1	
LICHFIELD Cl.	2	30 18
Rowley-Regis	1	20
Stoke upon Trent	1	40
Stone	1	40
Wolverhampton Cl.	3	70 50

**Suffolk.**

Beures St. Maries	1	30
Boxford 1716	1	20
Great Bradley pt. Cl.	1	24
Bury St Edmunds Cl.	3	40 50
Dalham Cl. 1716	1	20
Dunwich	1	
Eye Cl. 1716	1	30
Freckenham	1	10
Gazely	1	
Glemsford	2	40
Haleworth	1	20
Hartest and So- merton W. —	1	40
Haverhill 1716.	1	7
Horringer	1	
Ipswich pt. Cl. —	3	70 40
Lidgate	1	
Marcham	1	6
Market-Weston	1	
Nacton Cl. 1723	1	6
New-Market	2	20 20
Neyland pt. Cl. 1707	2	40 20
Owlston	1	15
Parham Hacheston	1	12
Rufham	1	

56 815 238

**Charity-Schools**  
*In the Counties,  
Towns, and Pa-  
rishes following.*

No. of Sch.	BOYS.	GIRLS.
Stowmarket Cl. 1715	1	20
Stradbroke Cl. 1716	1	20
Near Sylham	1	10
Tuddenham	1	6
Wichambrook	1	30
Wingfield	1	34
Witnesham 1714	1	10

**Surry.**

Beddington 1714 Cl.	2	15 15
Great Buckham	1	6 2
Cobham Cl.	1	
Croydon Cl.	1	10 10
East-Horsley	1	50
Egham	1	50
Epsom pt. Cl. —	1	40
Erwhurt	1	
Farnham	1	
Godalming 1715	1	50
Guildford pt. Cl. —	1	30 20
Horne	1	
Kingston Cl. —	1	30
Leatherhead Cl. —	1	10 11
Mortlake pt. Cl. —	1	34
Richmond	2	50 50
Rygate 1715	1	
Stretham Cl. 1714	1	12
Sutton Cl. —	1	6 4
Walton 1714	2	20 20
Wandsworth	1	40
Wimbledon	2	50 13
Wonerth	1	10

**Sussex.**

Battel	1	40
Brightelmeston	2	50 20
Bucksted	1	10
CHICHESTER Cl.	2	40 20
Ditchling 1722	1	20
Hastings pt. Cl. —	2	200
Horsham 1716	1	
Horstead-Keynes	1	20
Lewes pt. Cl. 1711	1	28
Plumpton 1715	1	
Ringmer	1	12
Rye 1715	1	30
Seaworth 1706.	1	12
Streat 1715	1	
Waldron	1	

52 1083 200

**Charity-Schools**  
*In the Counties,  
Towns, and Pa-  
rishes following.*

No. of Sch.	BOYS.	GIRLS.
Westminster cum Chiltington	1	
West-Terring	1	12

**Warwickshire**

Alcester	1	
Atherstone pt. Cl.	1	20
Atterbury	1	
Ausley	1	
Badgely	1	
Bagington	1	
Baxterley	1	16
Bedworth 1716	2	40 20
Berkswell	1	50
Birmingham Cl.	1	40 20
Castle Bromwich	1	
Chaldecot	1	
Colehill Cl. 1718	2	21
COVENTRY Cl.	1	12
Dunchurch	1	
Hampton in Arden	1	
Kingsbury	1	10
Lea-Marston	1	10
Mancester	1	
Middleton	1	10
Polesworth	1	20
Rugby Cl.	2	15 15
Sheldon	1	50
Solihull	1	
Southam	1	20
Temple	1	20
Tisoe 1721	1	
Walter Orton	3	19
Warwick Cl. 1711	3	62 42
Wasperton 1720	1	17

**Westmorland**

Kendall Cl. 1714	1	16 10
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**Wiltshire.**

Ambresbury	1	15 15
Bishopston	1	4
Box 1708	1	30
Bradford	1	40 20
Broadhinton	1	18
Calne Cl.	1	40
Calton	1	6
Chippenham	1	24
Cholderton	1	

47 580 210

[illegible]

Brought from	Sch.	Boys	Girls
Pag. 43	14	168	30
44	54	900	126
45	41	686	120
46	53	703	110
47	59	920	185
48	54	692	26
49	46	781	94
50	56	815	238
51	35	721	42
412	6386	1071	
410	627	1234	
401	5790	1374	
Total of Sch. &c.	1123	18443	3679

# A LIST of the CHARITY-SCHOOLS in NORTH BRITAIN,

With the Time when they were set up.

TOWNS.	PARISHES.	No. of Sch.	BOYS.	GIRLS.	TOWNS.	PARISHES.	No. of Sch.	BOYS.	GIRLS.
Hirta or St. Kilda 1710	St. Kilda	1	28		Brought forward		27	803	189
Strowan 1717	Braccadale	1	40	7	Bellie 1721	Bellie	1	38	13
Glenelg 1721	Glenelg	1	21		Ruthven 1721	Borarie	1	95	26
Ardlesbegg 1723	Trotternish	1			Badevochill 1721	Kirkmichael	1	20	8
Torfeish in Mull 1721	Torleish	1	36	8	Skiraldvie 1721	Alvie	1	16	7
Kilfinchen in Mull 1721	Kilfinchen	1	16	1	Kincardine 1721	Abernethie	1	28	
Pennigowan in Mull 1721	Pennigowan	1	15		Laggan 1723	Laggan	1	8	4
Kilmalie 1720	Kilmalie	1	33	6	Tullichonie 1714	Edinkillie	1	15	
Tombowie or Faslin 1720	Row	1	31	17	Culphern 1714		1	17	9
Ardlewigg 1720	Tarbat or Arachor	1	11		Drummoyn 1714		1	12	8
Salachie 1721	Buchanan	1	32	9	Tillidivie 1714		1	18	9
Parknock of Duchrie 1723	Drymen	1	16	8	Kintossach 1717	Dyke	1	23	13
Gartmore 1719	Port	1	31	11	Park 1723	Auldearn	1	21	12
Strathyre 1714	Balghidder	1	14	7	Abertarph 1722	Bolleskine	1	24	6
Lochearnhead 1714		1	37	5	Stratherick or Bolleskine 1722		1	16	4
Bridge of Keltie 1723	Callendar	1	50	20	Moy 1722	Dalaraffie	1	12	9
Bridge of Turk 1720		1	27	7	Kilmorack 1717	Kilmorack	1	40	21
Cullentoigle 1722		1	24	12	Larg 1721	Dornock	1	17	7
Lochearnside 1714	Comrie	1	45		Scaurie 1723	Duirnefs	1	22	2
Glenlednoch 1714		1	58		Langwall 1722	Fair	1	19	4
Glenartna 1714		1	32		Stroma 1723	Canasbee	1	37	15
Strowan 1718	Blair Athol	1	39	5	Hoy 1719	Hoy	1	28	28
Kilchonan 1723	Kilchonan in Ranoch	1	29	13	Gremsey 1719	Gremsey	1	27	20
Glenmuick 1714	Glenmuick	1	34	11	Firth 1717	Firth	1	49	40
Cobbleheugh 1721	Glentanner	1	42	14	Stenhouse 1717	Stenhouse	1	44	26
Cannacraig 1721	Crathie	1	28	6	Harray 1712	Harray	1	21	14
Corgraph 1723	Strathdon	1	34	22	Evie 1717	Evie	1	44	33
Carry'd forward		27	803	189	Orphire 1723	Orphire	1	32	9
					Eddaymiln 1719	Edday	1	23	15
					Westray 1719	Westray	1	42	5
					North Ronaldshay 1719	North Ronaldshay	1	23	20
					Shappinshay 1723	Shappinshay	1	27	4
					Unst 1721	Unst	1	70	
					Halfmortoun 1720	Halfmortoun	1	22	11
					Total		60	1713	591

# A LIST of the CHARITY-SCHOOLS in IRELAND.

Charity-Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS.	GIRLS.	Charity-Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS.	GIRLS.	Charity-Schools In the Counties, Towns, and Pa- rishes following.	No. of Sch.	BOYS.	GIRLS.
<b>County of Antrim.</b>				<b>Clybne Cl.</b>	1	20		<b>St Andrew's</b>			
<b>Belfast pr. Cl. —</b>	2	50	50	<b>St. Mary</b>	2	50	50	<b>1716 Cl.</b>	2	34	12
<b>Ramone —</b>	1			<b>Shandon</b>	2	50	50	<b>St. Ann's</b>	1	30	
<b>Armagh.</b>				<b>1716 pr. Cl.</b>	1	42		<b>1724 Cl.</b>	1	20	
<b>ARDMAGH Cl.</b>	2	20	20	<b>St Stephen's</b>	2	26	20	<b>St. Auden's</b>	1	40	
<b>Ballintoy —</b>	1	20		<b>Blue Coat M.</b>	1	20		<b>1717 Cl.</b>	1	21	
<b>Benburb Cl. —</b>	1	6		<b>St. Peter's</b>	1	40		<b>St. Bridget's</b>	1	20	
<b>Eglis —</b>	1	6	6	<b>Parish Cl.</b>	1	20		<b>1711 Cl.</b>	1	20	
<b>Lurgan 1718 Cl.</b>	1	12	16	<b>Corryglass 1718 pr. Cl.</b>	1	20		<b>St. James</b>	1	20	
<b>Portadown 1718 Cl.</b>	1	12		<b>Drishane 1719 pr. Cl.</b>	1	20		<b>1718 pr. Cl.</b>	1	20	
<b>Tertaraghan —</b>	1			<b>Dunmanway</b>	1	20		<b>St. John's</b>	1	20	
<b>Cavan.</b>				<b>Farraghy 1720</b>	1	6		<b>1696 Cl.</b>	1	20	
<b>CAVAN —</b>	1	14		<b>Great Island Cl. —</b>	1	6		<b>St. Katharine's 1711</b>	1	40	
<b>KILMORE } 1723 Cl. —</b>	1	10		<b>Innithonane Cl. —</b>	1	9		<b>pr. Cl. —</b>	1	40	
<b>Catherlogh.</b>				<b>Killshanick 1723</b>	1	6		<b>St. Mary's</b>	2	40	20
<b>Catherlogh 1722 Cl.</b>	1	30		<b>Middleton Cl.</b>	1	10		<b>1717 Cl.</b>	1	10	
<b>Clare.</b>				<b>Mitcheltown 1718</b>	1	12		<b>St. Michael's</b>	2	30	30
<b>Correfin 1718 Cl.</b>	1	20		<b>Mourn Abby.</b>	1	40		<b>1714 Cl.</b>	1	20	
<b>Kilfenora 1719</b>	1	20		<b>1717 Cl. —</b>	1	20		<b>St. Michan's</b>	1	20	
<b>Killalow 1717 Cl.</b>	1	20		<b>Ovens</b>	1	20		<b>1716 Cl.</b>	1	20	
<b>Newmarket 1714</b>	1	24		<b>Youghall 1718 Cl.</b>	1	20		<b>St. Nicholas within</b>	1	20	
<b>Co. K.</b>				<b>Donnegal.</b>				<b>1718 Cl.</b>	1	20	
<b>Ballyelogh Cl. —</b>	1	12		<b>Ramoghey Cl. —</b>	1	10		<b>St. Nicholas without</b>	1	20	
<b>Burton 1713 Cl. &amp; M.</b>	1	12	12	<b>Raphoe 1714 pr. Cl.</b>	1	27		<b>1722 Cl. —</b>	1	20	
<b>Carrigalin 1723</b>	1	20		<b>Down.</b>				<b>St. Patrick's</b>	4	72	100
<b>Castle Martyr</b>	1	20		<b>Killogh 1722 Cl.</b>	1	20		<b>Liberties</b>	1	20	
<b>1718 Cl. —</b>	1	20		<b>Moyrah 1716 Cl.</b>	1	16	8	<b>St. Paul</b>	1	20	
<b>County of Dublin.</b>				<b>County of</b>				<b>1705 Cl.</b>	1	20	
<b>Castlenock 1720</b>	1	20		<b>Dublin.</b>				<b>St. Peter's</b>	2	36	40
<b>Clonmethan Cl. —</b>	1	4		<b>Castlenock 1720</b>	1	20		<b>1715 Cl.</b>	1	20	
				<b>Clonmethan Cl. —</b>	1	4		<b>St. War</b>	1	20	
								<b>brough pr. Cl.</b>	1	20	
								<b>Fingliss set up</b>	2	24	65
								<b>1715 for Boys C.</b>	1	20	
								<b>1718 for Girls C.</b>	1	20	
								<b>Galway.</b>			
								<b>Aghrim Cl. —</b>	1	16	
								<b>Cloonburn</b>	1	16	
								<b>Dunmore Cl. —</b>	1	16	
								<b>Headford Cl. —</b>	1	16	
								<b>Tuam 1714 Cl. —</b>	1	24	

122 266 104

24 338 98

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39 532 1435

Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.			Charity-Schools In the Counties, Towns, and Pa- rishes following.		
No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.	No. of Sch.	BOYS.	GIRLS.
<b>Kerry.</b>			<b>Mayo.</b>			<b>Tyrone.</b>		
Ballihahoge ————	1	20	Ballinrobe Cl. ————	1	24	Castle-Caulfield } ————	1	20
Dingle 1719 Cl. ————	1	10	Castlebarr Cl. ————	1	24	1720 Cl. ————		
Killarney Cl. ————	1		Foxford Cl. ————	1		Clogher ————	1	16
Tralee 1719 Cl. ————	1	16	Hollymont Cl. ————	1	20	Newtown Stew- } ————	1	8
			Killala 1722 Cl. ————	1	15	ard 1721 Cl. ————		
<b>Kildare.</b>			Kilmain Cl. ————	1	24	Strabane Cl. ————	1	12
Castle Dermot } ————	1	20				Tullyhog ————	1	
1722 Cl. ————			<b>Meath.</b>			<b>Waterford.</b>		
Kildare 1718 ————	1		Rathmolyan } ————	1	18	Dungarvan Cl. ————	1	20
Kildrough 1714 Cl. ————	1	18	1716 Cl. ————			Lismore ————	1	
Manooth ————	1	8	Trim ————	1		<b>WATERFORD</b> }	1	75
						Cl. M. ————		
<b>Kilkenny.</b>			<b>Monaghan.</b>			Ditto 1719 Cl. ————	1	20
Drumheen 1715 ————	1	15	Monaghan 1716 Cl. ————	1	10	<b>Westmeath.</b>		
Kells 1719 ————	1					Castle - Pollard } ————	1	8
<b>KILKENNY</b> }	1	28	<b>Queen's County.</b>			1719 Cl. ————		
1717 Cl. ————			Abby-Leix ————	2	20	Christ Church } ————	1	24
<b>King's Coun- ty.</b>			Stradbally Cl. ————	1	4	1713 Cl. ————		
Bir 1721 Cl. ————	1	6				Lizard 1719 Cl. ————	1	10
Geshell Cl. ————	1	20	<b>Roscommon.</b>			Slane ————	1	
Killeigh 1718 Cl. ————	1	20	Abby-Boyle } ————	2	40	<b>Wexford.</b>		
			1717 Cl. ————			Buly or Leskin- } ————	1	24
<b>Leytrim.</b>			Achleague Cl. ————	1	24	fair Cl. ————		
Drumahaire 1715 Cl. ————	1	24	Castlereagh 1712 Cl. ————	1	26	Camolin ————	1	20
			Easter-Snow Cl. ————	1	26	Cowduff ————	1	
<b>Limerick.</b>			Elphin Cl. ————	1	24	Old-Ross ————	1	24
Kilfinane 1717 Cl. ————	2	24	French Park ————	1	24	Ross 1722 ————	1	20
<b>LIMERICK pr. Cl.</b>	4	80	Tessarah 1724 Cl. ————	1	12	Taghmun Cl. ————	1	4
						<b>Wicklow.</b>		
<b>London-derry</b>			<b>Sligo.</b>			Baltinglass 1722 ————	1	6
<b>LONDON-</b>			Castlealdwin } ————	3	50	Delaslery ————	1	
<b>DERRY</b> 1715 C }	2	30	1712 for Boys, ————			Donoghmore } ————	1	19
Maghaselt Cl. & } ————	1	18	1720 for Girls ————			1721 Cl. ————		
M. 1713. ————			Colony Cl. ————	1	22	Denlavan Cl. ————	1	12
			Kilmacowen ————	1	18	Wicklow ————	1	19
<b>Longford.</b>			Primrose Grange } ————	1	18	<b>COL. HOWARD'S REGIMENT.</b>		
Lanesborough } ————	1	24	1710 ————			The Children of } ————	1	
1715 Cl. ————			Skeen Cl. ————	1	14	the poor Sol- diers pr. Cl. ————		
Longford 1721 Cl. ————	1	22	Sligo 1712 Cl. ————	2	36	<b>N. B. The Children of Poor Papists are preferred to many of the forementioned Schools.</b>		
<b>Louth.</b>			<b>Tipperary.</b>					
Drenniskin 1722 Cl. ————	1	10	Canish ————	1				
Drogheda Cl. ————	1	24	Thurles 1723 ————	1				
Dundalk 1716 Cl. ————	1	20						
	29	437		31	483		84	25

Brought from	Sch.	Boys	Girls	Sch.	Boys	Girls	Sch.	Boys	Girls
Pag. 53	22	266	104	24	338	98	30	539	143
54	29	437	108	31	483	84	35	534	30
	51	703	212	55	821	182	55	873	173
	55	821	182						
	55	873	173						
Total of Sch. &c.	161	1397	567						

# *An Account of Charity-Schools set up in the Southern Parts of Great Britain, as the same has been trans- mitted from Whitfontide 1723, to Whitfontide 1724.*

- Berks, — Cholley.** A School erected 1723.
- Gloucestershire, Ampney Crucis.** A School for 30 Children, set up at the Charge of a private Gentleman.
- Herefordshire, Withington.** A School for about 20 Children.
- Hertfordshire, Babington.** A School for 36 Boys Cloathed, by voluntary Contributions of the Minister and his Parishioners.
- Lincolnshire, — Barnack.** A School for 16 Children, towards the Support of which the Minister of the Parish has prevail'd with the Trustees of a Bequest some Years since, of about 7*l.* per Ann. left at large to the Use and Relief of the Poor of this Parish, that the same should be apply'd this Way.
- Oxfordshire, — Brice Norton.** A School for 12 Boys and 8 Girls, supported by the Minister and one of his Parishioners.
- Suffolk, — Haddon.** A School for 6 Children, Cloathed and Taught at the Charge of a Lady.
- Wilt., — — Caltroughton.** A School for 30 Children, set up 1721.

*Schools*

(56)

**Schools in NORTH BRITAIN, reported  
since the last Account.**

**Ardlesbegg** in Trotternish Parish, a School  
Erected October 1723.

**Bridge of Weitie** in Callendar June 1723. for  
50 Boys and 20 Girls.

**Coynrodd** in Stratheden, May 1723. for 34 Boys  
and 22 Girls.

**Laggan**. Erected May 1723. for 8 Boys and  
4 Girls.

**Duffie**. Erected June 1723. for 44 Boys and  
23 Girls.

**Patk** in the Parish of **Andarn**, Erected June  
1723. for 24 Boys and 12 Girls.

**Schools in IRELAND, reported since the  
last Account.**

**Cavan**, — **Islinore**. The Bishop of the Diocese having  
built a School-Houle 1723. Ten Boys are  
now taught in it, and Cloath'd at his Lord-  
ship's Charge.

**Cork**, — **Carrigalm**. The Minister of the Parish has  
engag'd a Master to teach the poor Children  
thereof gratis.

**Wilmington**. The Incumbent has given to a  
Schoolmaster a House, Garden, and two  
Acres of his Glebe Land, to teach the poor  
Children of this Parish, and a private Gen-  
tleman contributes  $\text{£}1$ . per Ann. during his  
Life for the same Purpose.

**DUBLIN**, — **St. Ann's Parish**. The Minister and Parthio-  
ners here were so pleas'd with the Behaviour  
of the Charity Children in this Church at  
their

their last Anniversary Meeting, that soon after they open'd a School for Teaching and Cloathing 30 Boys.

**Longford, — Longford.** 22 Boys Taught and Cloathed by charitable Contributions; the School Erected 1721.

**Louth, — Dremiskin.** 10 Boys taught and Cloathed by Contributions of the Minister and Parishioners; Erected 1722.

**Roscommon, — Abby-Boyle.** A School for 12 Girls, set up by a charitable Lady. And the School for 32 Boys increased to 40.

**Wicklow, — Teltarah.** A School for 12 Boys, **Baltinglass.** 6 Boys put to School here by the Minister of the Parish.

*Note.* The Number of Children in several of the Schools formerly reported, are considerably increased.

*A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.*

	Sch.	Boys	Girls
At LONDON, — Page 42	133	3223	2041
In other Parts of South Britain, — Pag. 51	1223	18443	3679
In North Britain, — Pag. 52	60	1753	591
In IRELAND, — Pag. 55	161	2397	567
Total of Schools —	1577	25816	6878
Boys and Girls —		32694	

June 1724. *Note.* Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys. *Note also,* There are 280 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the Neighbourhood are Taught in them; But the Publisher hereof would be very thankful for a more particular Information.

## B O O K S

Proper to be used in  
CHARITY-SCHOOLS.

- A** Bible, New Testament, and Common-Prayer Book.  
 The Bishop of *Chester's* Christian Institutes.  
 The Church-Catechism.  
 The Church-Catechism broke into short Questions.  
*Lewis's* Exposition of the Church-Catechism.  
 Archbishop *Wake's* Commentary on the Church-Catechism.  
 Dr. *Worthington's* Scripture-Catechism.  
 The first Principles of Practical Christianity.  
 Dr. *Woodward's* short Catechism, with an Explanation of  
 divers hard Words.  
 A new Method of Catechizing.  
 Prayers for the Charity-Schools.  
 The Christian Scholar.  
 An Exercise for Charity-Schools upon Confirmation.  
 Pastoral Advice before, and after Confirmation.  
 The Whole Duty of Man, by way of Question and Answer.  
 An Abridgment of the History of the Bible, which may be  
 bound up at the Beginning or End of the Bible.  
 The Anatomy of Orthography: Or, a practical Intro-  
 duction to the Art of Spelling and Reading *English*.  
 Lessons for Children, Historical and Practical, &c.  
*Monro's* Essay on Christian Education.  
 Dr. *Talbot's* Christian Schoolmaster.  
 Mr. *Turner's* Spelling Book.  
 An Exercise against Lying.  
 An Exercise against taking God's Name in vain.  
 The Way of Living in a Method and by Rule; or a regu-  
 lar Way of Employing our Time.  
 Directions for the devout and proper Use of the Common-  
 Prayer, in the daily Service of the Church.  
 Cautions and Directions for the more devout Performance  
 of the Publick Worship of God.  
 The Devout Psalmist.

Sermons

*Sermons at the Anniversary Meetings of the  
Charity-Schools in London,  
preach'd by*

	Anno
<b>D</b> R. WILLIS, Dean of <i>Lincoln</i> , now Lord Bishop of <i>Winchester</i> , —————	1704
Dr. STANHOPE, Dean of <i>Canterbury</i> , —————	1705
Dr. KENNET, Dean of <i>Peterborough</i> , now Lord Bishop of <i>Peterborough</i> , —————	1706
Dr. GASTREL, now Lord Bishop of <i>Chester</i> , —————	1707
Dr. MOSS, Dean of <i>Ely</i> , —————	1708
Dr. BRADFORD, now Lord Bishop of <i>Rocheſter</i> , —————	1709
Dr. SMALRIDGE, late Lord Bishop of <i>Bristol</i> , —————	1710
Dr. SNAPE, now Vice-Chancellor of <i>Cambridge</i> , —————	1711
Lord WILLOUGHBY <i>de Broke</i> , —————	1712
Sir WILLIAM DAWES, late Lord Archbishop of <i>TORK</i> , —————	1713
Dr. ROBINSON, late Lord Bishop of <i>LONDON</i> , —————	1714
Dr. WAKE, now Lord Archbishop of <i>CANTERBURY</i> , —————	1715
Dr. GIBSON, now Lord Bishop of <i>LONDON</i> , —————	1716
Dr. TALBOT, now Lord Bishop of <i>Durham</i> , —————	1717
Dr. LUPTON, Preacher to the Honourable Society of <i>Lincoln's-Inn</i> , —————	1718
Dr. SHERLOCK, Master of the <i>Temple</i> , —————	1719
Dr. KNIGHT, Vicar of <i>St. Sepulchre's</i> , —————	1720
Dr. MARSHAL, Chaplain in Ordinary to His Majesty —————	1721
Dr. BOULTER, Lord Bishop of <i>Bristol</i> , —————	1722
Dr. WATERLAND, Chaplain in Ordinary to His Majesty, —————	1723
Dr. WILSON, Lord Bishop of <i>Sodor and Man</i> , —————	1724

Sold by J. Downing in Bartholomew-Cloſe.

THERE

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THERE having sometimes happen'd much Difficulty in obtaining a **LEGACY** given to the CHARITY-SCHOOLS, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such *Legacy* may be so expressed, as to prevent any Scruple about Paying it; which may be done after this Manner.

**ITEM.** I. A. B. do give and bequeath unto G. H. of the Sum of Pounds, to the Intent; and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of in the City of or in the County of for the Use of the said School.

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